

BIBLE SOCIETY RECORD



NATIVE BOAT IN A LAGOON OF THE MARSHALL ISLANDS, MICRONESIA

The American Bible Society publishes the Marshall Islands Scriptures. See page 161

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Notes and Comments

INDICATIONS are that Universal Bible Sunday will be observed more widely this year than in the past. The opportunity to celebrate the four hundredth anniversary of the publication of William Tyndale's translation of the New Testament into English, and also Universal Bible Sunday, offers an attractive appeal to busy pastors and other religious workers. The calls for American Bible Society Tyndale literature for use in connection with this twofold anniversary are coming in very rapidly. Many favorable comments are also being received about the nature and value of this Tyndale literature. Persons desiring it will be supplied free of charge on application to Arthur C. Ryan, American Bible Society, Bible House, Astor Place, New York City.

THIS issue of the RECORD draws attention to some of the less conspicuous fields, and phases, of the work of the American Bible Society. The supply of Scriptures to the scattered islands of the Pacific and to peoples of Africa—a work of the highest importance to them—goes steadily on, from year to year, even though it is not often heralded in these columns. This is indicative of the quiet but valuable services inconspicuously and unremittingly being rendered at home and abroad by the Society and its co-workers.

THE amenities of life are spreading around the world, and are increasingly enjoyed on mission fields which once were without them. Yet there still are regions where life is primitive, and where physical hardships are being

endured by messengers of the cross and bearers of the Word. And there still are missionaries who, with their families, as shown in the picture on this page, endure the dangers and difficulties of life in interior Africa, and the isolation of the Pacific islands.



MRS. KRAMER WITH HER CHILDREN, ON AN EVANGELISTIC TOUR IN AFRICA

"A very primitive way to travel, but we can make paths that a Ford could not make. In the high grass this sort of traveling is very unpleasant indeed." (See page 165.)

THE Home Office has been enjoying a visit from Dr. J. Oscar Boyd, Secretary of the Arabic-Levant Agency. He arrived in early September in response to a cable calling him for a conference on matters connected with our work in the Near East. He has returned to the charge of the Arabic-Levant Agency, and for the present is to care for the Levant Agency also.

OUR very sincere sympathy is extended to the Secretary of our China Agency, the Rev. Carleton Lacy, in the recent deaths of both his father and mother, the Rev. and Mrs. W. H. Lacy. Mrs. Lacy died at Kuling, China, on August 19, nearly forty years after she first went out. The Rev. W. H. Lacy died suddenly only a fortnight later, on September 3, at Shanghai. He was for a long time the director of the Methodist Publishing House in Shanghai, an institution representing the Methodist Episcopal Church and the Methodist Episcopal Church South, and was a man very much esteemed.

THE Rev. A. H. Mellen with his bride, *née* Miss Juliet Handerson, who was assistant librarian at New York University, has returned to his work in Mexico.

FROM our Secretary in charge of the Caribbean Agency, whose headquarters are at the Bible House in Cristobal, we have a delightful little card announcing the birth, on the 27th of August, of a little son to Mr. and Mrs. R. R. Gregory, named Thomas Woodrow. The felicitations of the Society have been sent to this new arrival in the Bible Society family.

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WHEN testimony to the value and importance of our work abroad comes from world travelers, it is very welcome. When those travelers are as informed and prominent as the two whose names follow, their testimony is very cheering and valuable. These extracts are from letters received in the past few days:

McCormick Theological Seminary, Chicago

A recent visit to many offices of the Society in mission lands brought gratifying knowledge of the service it is rendering.

Sincerely,

CLELAND B. MCAFEE.

Phelps-Stokes Foundation, New York

My observation of the work of your Society in Africa has awakened within me a deep sense of gratitude for your service to humanity. It is a real privilege to be associated with your work in any capacity.

THOMAS JESSE JONES.

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INQUIRIES have come from various sources as to the effect on the sale of Scriptures, of the trial at Dayton, Ohio, in which the Hon. William J. Bryan participated. Data are not available for an authoritative statement, but information from two sources will be of interest to our readers. Dr. Marston, of our Central Agency, in which Dayton is situated, says that during the trial the sale of Scriptures was not as active as usual, but that since the trial closed, the sales have been above normal.

* * *

FROM the Rev. Paul Penzotti, of the La Plata Agency in South America, comes this comment:

"We are doing well this year with our sales, and could sell a great many more if we had them. This evolution trial at Dayton, Ohio, has been great propaganda for the Bible in Argentina, and we get orders for books from all over the country. I see by the papers that Mr. Bryan is dead. When I was in Porto Rico, I had the pleasure of traveling with him all over the island and interpreting for him. He was a charming man."

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If the daily reading of the Bible has been vitally helpful to you in your Christian life, will you tell us so in not more than two hundred words?

A surprising request? Not more surprising

than our failure to find concrete illustrations of the power of the Bible to "keep" as well as to "save." A subscriber to the RECORD asked us recently to send him incidents showing how Christians, under different conditions and in different ways, have been able to build up their lives spiritually through the reading of the Bible. A study of the columns of our exchanges caused us to agree with him that there is a startling scarcity of such incidents. In the more than one hundred weekly religious papers scanned there were found only two testimonies as to the value for the Christian of a constant, careful reading of the Word.

Of course, this does not mean that Christians are not finding the Bible a source of comfort and spiritual growth. It only means that more has been written about the value of the Bible as a power to lead the unsaved to Christ. Hundreds of readers of the RECORD know its value as a source of daily strength and growth. We shall be glad to pass on to the inquirer such incidents as may be helpful to him in his contact with the students under his instruction.

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THE American Red Cross Society has designated November 8th as Roll Call Sunday. Since the gracious and valuable work this Society is able to do, not only in ordinary course, but, particularly, in meeting constant and great emergencies in our own country and in other lands, is dependent upon the good will and contributions of the American public, we hope this year's Roll Call will be successful indeed.

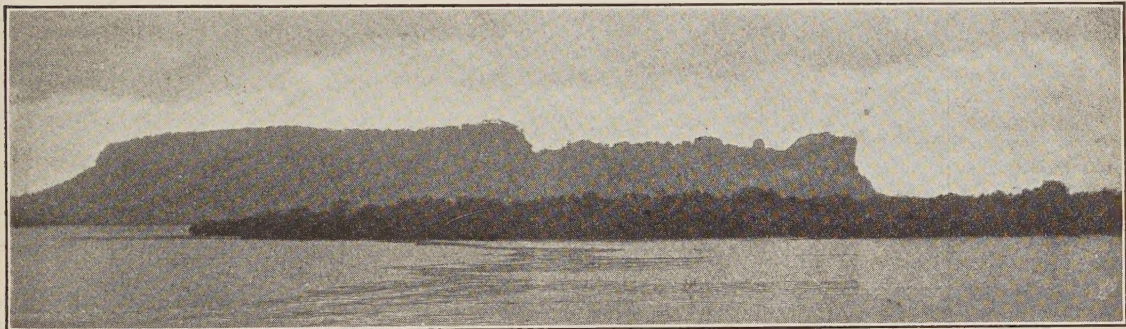
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FROM Mr. Cameron, of our Philippines Agency, comes an interesting statement about a "Bible making outfit comes into its own." The Japan earthquake in September, 1923, destroyed all of the 14,000 plates belonging to Scriptures in Philippine dialects. One result was the starting of making plates, printing, and binding the Philippine Scriptures in Manila. For this, machinery was necessary. A Baptist missionary, on visiting the Bible Society's headquarters in Manila and noting its needs, mentioned a whole printing outfit that had been sold in Iloilo fifteen years ago. At that time the Baptist Mission had planned to print its own Bibles and had imported a stereo or plate making plant. But arrangements being made that the American Bible Society publish the Bibles of that dialect, this plant was sold to a local firm in Iloilo. Communication with the present owners resulted in a sale, and thus the plant, after fifteen years of other use, for the first time is now devoted to the very purpose for which it had been imported.

Micronesia

SMALL in its relation to the work elsewhere, but vital in its relation to those concerned, is the work of the American Bible Society in the islands of the seas. The pages of the RECORD do not often tell of this work. But it is due to those who support it as well as to those who benefit by it, that something

wearing out and the stock of new ones exhausted. Then comes an urgent appeal to the American Bible Society. During the last year, two illustrations occurred, one in connection with the Ponape (Ascension Island) Scriptures, and the other in connection with the Mortlock (Caroline Islands).



LAKVITI ROCK, PONAPE

A conspicuous landmark which rises out of the waters of the Pacific. American missionaries gave the people of this island a written language and the Scriptures. The American Bible Society publishes and supplies them.

This picture, the two which follow and the one on the cover, have been loaned to us by the American Board of Commissioners for Foreign Missions, whose missionaries made the translations which the American Bible Society publishes.

of the value of this service should be made known. The only plates for printing the Scriptures in many of the languages of Micronesia are at the Bible House, New York.

The population on the scattered groups of islands, each having its own language, is comparatively small; the demand for Bibles is limited, and, therefore, the carrying of a large stock is not justified. Thus it arises that the Christians, and the Christian workers sometimes, constantly find old volumes of Scripture

The Rev. James L. Barton, D.D., the honored and widely known secretary of the American Board of Commissioners for Foreign Missions, transmitted the facts, and appealed for the Ponape Scriptures, in the following letter:

The Rev. F. E. Rand, now of Portland, Connecticut, but for twenty years missionary of the American Board at Ponape, Micronesian Islands, has just received a very urgent communication from Mr. Henry Nanpei, who speaks of the great distress of the Christians in the islands (where there are at this

A
CHURCH
ON THE
MORTLOCK
ISLANDS



American missionaries first gave these islands a written language, and the Scriptures. The American Bible Society publishes and supplies the Mortlock Scriptures.

time no missionaries) because of the lack of New Testaments. Mr. Rand asked me to take up the question with the American Bible Society as to whether an edition of a thousand copies of the New Testament could not be struck off from plates

bearable to the Protestants in the Mortlock Islands and at Truk. It is especially hard for those in the Mortlock Islands, as there is no Protestant missionary residing there. These priests tell the people that the Bible brought to them by the Americans is false.

PRODUCTS
OF
AMERICAN
CHRISTIAN
MISSIONS



Graduates and teachers of the Kusaie Girls School. American missionaries first reduced their language to a written form, and translated the Scriptures into Kusaie, which the American Bible Society now publishes and supplies.

which I believe you have, and sent down to Mr. Nanpei. I think you know who he is—a native chief who is now a leader of the Christian movement in the islands in the absence of all missionaries.

Mr. Rand is sure that the Testaments would sell for a part, if not the entire, cost of printing, which Mr. Nanpei would collect and return to the Bible Society. I find there are records that the title of the New Testament in the Ponapeyan language is "Puk Ja Rawe."

Unbound sheets for 400 copies of the Ponape New Testament were in stock at the Bible House, New York. These were bound and forwarded through the American Board. The question of what further edition to prepare is now under correspondence.

The illustrations in connection with the Scriptures in the language of Mortlock Island, of the Caroline Islands, came through a letter from Miss Elizabeth Baldwin, a Congregational missionary at Kusaie, Caroline Islands. She wrote:

Three of the native teachers from Truk are visiting us at this time, and they plead for more Testaments in the Mortlock language. Our boys have just repaired and rebound over two hundred and fifty books for them; but they say all of their Testaments are old now, and ask for a thousand copies.

So I request you to kindly forward to me, if possible, 1,000 copies of the Mortlock New Testament. I ask you to send them to me, that the money collected by the sale of them may be returned to you.

In a subsequent letter, she added:

By this mail we received letters from some of the native teachers, inquiring about the Testaments and telling of their great need of them. The Spanish Roman Catholic priests are making life almost un-

They call it "Luther's Bible," and say that he was a bad man.

Do you not think that people that ask for Testaments in the face of such opposition as this should receive them, if they can be secured? By almost every ship we receive old Testaments and hymn books to be rebound, some of them in such bad condition that strips of paper have to be pasted on the edges of almost every page. The boys of our printing department are working on a lot of these old books now, to have them ready to send back to the people by the return trip of the steamship from the Marshall Islands. We regret this interruption in the printing of the Bible, but cannot refuse to do this work for the people when there are no new books to be purchased. These books belong to the old Christians. The new Christians cannot secure a copy of the Testament. When some of the native teachers from Truk visited us in the early part of the year, they requested us to secure Testaments for them. I suggested sending for 500, but they said, "No, it is not sufficient; send for a thousand."

Sheets for the New Testament in Mortlock were available in the Bible House, New York. These were bound, and in the early part of 1925, 350 copies went forward to help meet this need.

A Thought

Utica, N. Y.

I think the annuity bond plan is a fine one for those who cannot donate a large sum outright, and who yet desire to make their gift to the Society as large as possible to help their wonderful work. It is better than a bequest, for that is often long delayed, and the donor has not the satisfaction of giving his own money.

The Land of the Pious Brigand

By the Rev. J. H. Edgar, China Inland Mission

Of the writer of this article, the Rev. Thomas Torrance, sub-Agency Secretary in charge of work in West China, wrote in his 1924 report: "The palm for really heroic work in the wide dissemination of the Scriptures must be given to the Rev. J. H. Edgar. From the border city of Tatsienlu, he himself has gone to Litang, the highest city in the world, to the Kantze country, to Chantiu, to Dawo, and to Mongkong, and had tremendously interesting times among the Tibetans. He visited about fifty lamaseries representing eighteen thousand lamas, disposed of over ten thousand Gospels and very many more tracts. This year he has preached seven hundred times already. On one journey, a pack animal carrying his bedding and goods fell over a precipice, and was killed; a horse attacked him, injuring his side, stomach and knee-cap. What with the severe cold on the high mountain passes; the depressing influence of passing so much time in these high altitudes; the shanties he has had to sleep in so often in these wilds; the difficulty of securing proper food, and the dangers from bands of roving brigands, he has led a life in Christ's service there that almost staggers one to read about. Remember, he is the only missionary in all this vast area doing this kind of work. Were it not for our Gospels and his tireless efforts, these regions would have remained without the witness of eternal life."

FOR eleven years I have been yearning to give Litang a downright shaking up; but, although I made valiant attempts for years, the Chinese duplicity triumphed every time. "Robbers" and "Wait a bit" were the watchwords of the men in power; and, as a consequence, Litang was without a witness since 1911. But, why should Litang require the shaking up more than any other place in China or the marches? Well, Litang simply forces itself on the imagination; and, as an advertisement for missionary effort, it is hard to equal.

It is perhaps the highest town on earth. Quite a number of travelers have noted the temperature of boiling water in Litang, and it seems the most elevated building in the lamasery will be quite 14,000 feet above sea level. Indeed, it is about the limit of ripening cereals—and settled population naturally; but Lamaism, which claims to control Nature, gave us an important town where one would have never been suspected. The population, also, is by no means inconsiderable. The laymen—Tibetans, Chinese, and half-breeds—may be about 3,500; and the lamas, officially enrolled during the Manchu régime, were 3,700.

A famous Indian explorer considers it one of the wealthiest towns in Tibet. A lamasery of such dimensions presupposes much accumulated wealth and trained exploiters with fields for exploitation. The amount of gold on the roofs of the main buildings is decidedly suggestive. But the plain really gives us the clue. It is a vast hollow in the hills, with an area of say, one hundred square miles. However, the best indication of its extent and value is to repeat the official statement that, in July this year, 60,000 sheep, 40,000 yaks, and 2,000 horses were grazing on its broad acres! Naturally, such a center would have many needs and much to give in exchange for articles which supply the same.

Litang is, to my mind, the most picturesque

place, in many ways, that I have visited in a somewhat varied experience. Some, however, may differ from me; but of this I am certain: Litang is Tibet in miniature. The lamasery buildings are always of massive, solid masonry, and the temples are often gorgeous and beautiful. The Tibetan castles which circle around on the plain are like the ordinary lamasery buildings; but the business town is more like a nightmare than a reality. The street, about six hundred yards long, is only ten feet wide; while two-foot pavements on each side leave only six for traffic. And when the sun comes out, and the wildest-looking men and the ugliest-visaged women on earth begin to move—nomads and robbers from all kinds of unheard-of and uncanny localities—a feeling dominates one which in ordinary parlance is known as "a foreboding of evil." The houses, really artificial burrows, are about sixty to ninety feet deep, and the height and width will be about nine feet. They have no chimneys, and the smoke from cow-manure fires, after filling the room slowly, emerges through the small skylight, the only opening in the structure apart from the doors. All the houses of the settlement, with the exception of one or two narrow lanes, are joined together. This, of course, excludes windows.

The people, too, are more weirdly dirty and unkempt, and picturesquely dressed than in any other Tibetan town of my acquaintance. The skins, dirt, rolling gait, ornaments, quarrelsome tempers, and defiant looks are the result of high altitudes, nomadic lives, and brigand propensities. Like Prester John and Wandering Jew, we have learned to love the man of Litang. If our plans for his reformation are successful, we will no doubt at times emit some covert sighs when we think of the days of his unregeneration!

Litang is one of the most religious towns in Tibet—and it may be one of the most immoral.

But, perhaps, I should not include the latter part of the sentence, because I have no real proof. However, brigandage here is remarkably common; and it is said the lamasery was, and may be now, the patron of brigands. This, if true, is very interesting, because in Lhasa the young lamas are trained with the object of exploiting local opportunities (or I suspect some such forethought).

Does Lhasa, then, have colleges where brigandage is taught? Probably not; but, if such institutions exist, it would be interesting to learn how Dr. Tsering, professor of the Theory and Practice of Brigandage, deals with his subject. However, in Tibet, Religion and Ethics may be poles apart; hence, in this land of brigands no one thinks the religious fervor of the inhabitants in any way anomalous. The lamas, it is true, seem to specialize in looking out of high windows and basking in sunny corners; but praying and the performance of holy exercises take up the attention of the laymen from dawn to dark.

Perhaps the houses, more truly than anything else, express the religious sentiments of the people. The flat roofs of the local hovels, for instance, decked with scores of fir branches and tufted with wool, feathers, and flags, give the impression of an open forest wreathed with moss. The fir branches are set up in honor of the Mountain God, and are the visible indications of human loyalty. The moss-like attachments are talismans to ward off evil influences. Here also we find the quartz fragments which are said to be symbols of purity and beauty—compare the Beauty of Holiness—and are, like jewelry and gala dress of men, the visible adornment of the gods. But the bleached heads of dogs, sheep, and oxen, after being consecrated by lamas, act as talismans like the branches, flags, wool, and feathers mentioned above.

Each house, also, has its incense stove, in which juniper branches are burned; and the volumes of white smoke are a sign of loyal service, and the agent for bearing noxious influences into infinity.

Black magic is much feared in Litang; and a lama, when about to be executed by the Chinese two hundred and fifty years ago, exercising his powers along these lines, is said to have produced the infertility (cereals) of the Litang plain. I was consulted some years ago by the Litang official about the best means of counteracting the "curse of long ago"!

Dr. Crook and I reached Litang (Li Hwa Hsien) on the 19th of July. From the Yalung we were escorted by twenty riflemen: cock-eyed, beetle-browed, goitre-necked ruffians who shoot to kill. We were also accompanied

by persistent wet weather. One night we had to camp on a peat morass, and without tents endured a soaking rain until two in the morning, when we ordered breakfast and an early start. That day, in spite of our escort, robbers were waiting for us, and most hesitatingly allowed us to pass, hanging on our flank in the mountains, in a disconcerting manner.

On our arrival in Litang,—in rain,—we took up our abode in one of the hovels and began operations immediately, Crook treating diseases, and the writer supplying literature to Tibetans at an unprecedented pace. He also accompanied his sales with a rehearsal of the old, old story of man, his maker, and the world Saviour. During our stay we also visited the lamasery and encircling settlements on the same errand; and finally galloped far and wide over the (dis)enchanted plain, visiting lamaseries and nomadic camps.

The plain was considered to be especially unsafe; so the official kindly accompanied us with a powerful bodyguard. In many ways this was an amazing trip. In any case, 3,844 books and 14,000 tracts went into the hands of lamas, brigands, and ordinary Tibetans; and we feel certain this important center of trade and education, with ramifications reaching far and wide, will have the answer at hand, should any ask, "What must I do to be saved?"

A trip to Litang is no picnic,—unless some folk have unusual notions about the nature of picnics. During our journey of twenty-one days we were never without rain. Hence wet bedding and soaked clothing were the rule. Seven passes over, or about, 15,000 feet blocked our way; and flooded rivers on one occasion gave us anxiety. At the Yalung, also, coracles circled us over stormy waters with a rollicking abandon. No: a trip to Litang is no holiday, in the ordinary sense; and altogether, if a man contemplates mission work in the "Marches of the Mantze," he must make the motto of Nietzsche's Superman, "Live dangerously," his very own.

"What is the use of it all?" wail the peevish and petulant. It at least enables one man to live up to his light, and at the same time fulfill the wishes of his constituency at home. Education seems to be much in favor now as a means of reaching men and women who have somehow got into a backwash. But it seems to me, if you are out to make bad men good, something more than the intellect must be dealt with, and the story of a dying Saviour is more likely to touch the heart than a discussion on the qualities of triangles. But, after all, is not the literature that tells a man how to be good and perfect in the truest sense essentially educative and of the highest practical value? Will

the Tibetan not accomplish more with a cleansed heart than an educated brain?

Lamaism has done much for Tibet (how much I am unable to retail here), but it has left wide open fields in the Tibetan nature untouched, which only Christianity can develop.

But again the weary wail reaches me: "You have no results." If that voice were from God, who knows the heart of man, we would leave the roof in a hurry. But as long as He says, "My word shall not return unto me void," we remain on our airy perch and speculate on how much faith it requires to save a soul; and how many have entered into the kingdom of God from the dependency of Tibet is unknown to "Ye Editors" of missionary journals.

I have watched with amazed interest the progress of the men who have flown round the world—America to Asia and Japan; Japan to Shanghai; and then across Asia and Europe

to England. A jump to and from Iceland, and we find them in Greenland; and later, men of their own speech and lineage are cheering them in Nova Scotia. Brave souls, they have lived dangerously,—and conquered what we thought twenty years ago to be omnipotent laws! God seems to be saying (Science suggests it), "Dare and you shall conquer; you shall approximate more closely to Omnipotence!"

And it seems to me that Christ, in his discussion on prayer, hints at similar possibilities in the spiritual world. The future seems clear enough to me: Lamaism dead and buried, or,—Lamaism purified from magic and immorality, enthused by Christ and working for Christ. And the Bible and sound Christian literature are the best means just now of instructing them about the forces and processes that must accomplish one or the other of the alternatives referred to above.

• • • Africa

AN important service by the American Bible Society for this great continent is through its great Arabic version. Over 160,000 volumes of Scripture were printed from its plates during the last year. Its most direct work is in Egypt and the Sudan, through its Arabic-Levant Agency. Zululand, in the south, is the region of another large service,—over 18,000 volumes of Scripture in Zulu having been forwarded from the Bible House in New York where the plates are. These have been distributed largely through the British and Foreign Bible Society by missionaries on the field.

Less conspicuous, but really important, work was done by the supply of Scriptures in sixteen of the other many languages and dialects of the continent during 1924. For example, one thousand copies were sent out, from New York, in Sheetswa, the vivid story of the translation of which was given by Dr. Richards in our May, 1925, RECORD, he having first reduced that language to a written form. Translation or revision work is being pushed also in Luragoli, Chimanyika, and Olunyore.

Olunyore

The advent of the accompanying pictures gives occasion for some details about the work in Olunyore. This is a Bantu vernacular, spoken by 300,000 Bantu-Kavironda, located north of Lake Victoria Nyanza in the Kenya Colony. Three years ago the Bible House had the pleasure of a call from Rev. and Mrs. H. C. Kramer, missionaries of the Church of God among the Bantu-Kavironda. The story that was then told and has since developed is not yet

complete. Some of the facts may be briefly recorded.

The British Government assigned to certain missions "spheres of influence" in the Kenya Colony, somewhat on the lines of the various vernaculars there spoken. None of these had been reduced to writing. Members of each mission undertook the development of a written language, and the translation of the Scriptures. The vernaculars are allied. So the thought and hope developed among the missionaries that instead of producing literature in each of the vernaculars, there might be a union on some one or two which would prove the



LANGUAGE CONFERENCE, 1924, BUNYORE,
KENYA COLONY

Standing, from left: Mr. H. C. Kramer, Church of God; Mr. Leech, C.M.S.; Archdeacon Owen, C.M.S.; Mr. Room, Agt. B. & F. B. S.; Mr. E. J. Rees, Friends; Mr. Ford, Friends. Seated: Mrs. Kramer, Church of God; Mrs. Ford, Friends.

most acceptable to all. To accomplish that end, conferences have been held and steps have been taken. In the meantime, some portions of

among the people using the Olunyore dialect. The pictures help one to realize that real work is being done under primitive and difficult con-

**A BAPTISM
SCENE IN
AFRICA**

Mr. Kramer and two elders of the Church of God Mission baptized fifty on this occasion.



the Scriptures have been brought out in the different vernaculars by the different missions. Mrs. Kramer helped to reduce the Olunyore vernacular to writing, produced some textbooks for the schools, and brought with her to the Bible House in New York a translation of the Gospel of John. As this is an American mission, and the request for publication was earnestly supported by her mission board, the American Bible Society published it, and is now engaged in printing other portions of the Scriptures as the manuscript is received. This is a contribution toward a hoped-for common version.

Visualizing what it must mean to reduce a language to writing, obtain a vocabulary, determine the grammatical forms, and then put the Scriptures into such language, one can easily understand "that the manuscript has entailed years of labor," as Mrs. Kramer wrote. In another letter, speaking of a language conference which met in March at her station and at which, in addition to representatives of various missions, there were present Dr. Thomas Jesse Jones and Dr. Aggrey, of the Phelps-Stokes Commission, she wrote, "Dr. Aggrey pled that so long as there are so many people speaking the different dialects, they should each be given the New Testament in their own dialect. Most of us were desirous of doing this."

Missions working among the Kavironda are the Church Missionary Society of Great Britain, in the region where the Olunhanda dialect is used; the Friends Missions Society of America, among those using the Olurogoli; and the Church of God Mission of America,

ditions. The romance and heroism of translation and mission work are not ended.

Equipping a New Passenger Steamship

A DECIDEDLY interesting item has come to us through the mails and the telephone. The Matson Navigation Company of San Francisco, California, is having built the passenger steamer *Malola*, the largest and fastest high-powered boat ever built in the United States. It is to run between San Francisco and Honolulu. The fact which will interest our friends particularly, is that Mr. William Francis Gibbs, the well-known naval architect, under whose specifications the ship is being built, included in the furnishings, which form a part of the contract, provision for the supply of 300 Bibles. One is to go into each of the 274 staterooms, one to each of the public rooms used by passengers, and the rest in the quarters of the officers and crew. This was not done at the suggestion, nor is it being done at the expense, of any Bible society or special group of friends of the Bible. It was Mr. Gibbs' own idea as to what formed a desirable part of the equipment of a ship, and has been approved by the owners, who meet the expense. The ship will probably go in commission in the spring of 1927, and is expected to make the round trip between San Francisco and Honolulu in eight days, cutting four days from the fastest time made by any passenger vessel now in that service.

Advertising the Bible in the Philippines

By the Rev. G. B. Cameron, Secretary, Philippines Agency

SOME, perhaps, picture the Philippine Islands as a few scattered coral reefs with an occasional palm or two, and the missionary, when not otherwise engaged, sitting underneath one of these palm trees reading to one or two natives out of the Book of Life.

However, this is a reading nation. Books are being studied on every hand. The Bible is not only being read in many dialects, but is also being circulated in *English*. In fact, out of 7,000 complete Bibles circulated in 1922, one-half were in English.

The people of the Philippines, as was old Gallia, are divided into three groups: The

propaganda. This confusion as regards the Bible makes indirect or straight magazine advertising exceedingly difficult. One has to state that this is the Bible, containing the Old and New Testaments; or, that this is the book containing the Word of God, or Jesus' life story, etc. Advertising space comes high, and to say all these things in a small "ad" is not practicable, and much of it is lost on the reader. Hence, direct, mail advertising seems to be the best method for our publicity work. One reason for this is obvious. There is more space in a letter for the longer statement needed, and more opportunity is afforded to



AN
IGOROT
WATER
BRIGADE
REPRESENTATIVES
OF THE
"TAO" CLASS

Spanish-speaking *ilustrado* or upper class, the *tao* or lower class, and most recently the *estudiante* or English-speaking class. The "ilustrados" are, as a class, fast disappearing, and the "estudiante" is rapidly rising both in numbers and in power. Apart from the hundreds of thousands who have already won the distinction of "estudiante," there are today over a million children on the upward climb in the public schools. The "tao" class still remains, and long will remain, in the majority, as only one-third of the children are being educated. But the student group bids fair presently to control the life of the nation. And it is this group we are endeavoring to reach by our advertising.

Even to this English-speaking group the Bible, as we understand it, is an unknown and often a closed book. Every kind of religious book is called a Bible—a ruse long ago adopted by the Catholic priests to offset Protestant

get the personal touch. Then, with "envelope stuffers" containing bits about, or of, the Bible, such information is placed before the recipients, and, as a general rule, the material is carefully read.

One of the difficulties in ordinary advertising here lies in the fact that advertising is new to this resurrected people. Given an "ad" of ordinary appeal, and answers flow in from it more abundantly often than is desired. An advertiser angling for name bites as a means of securing a "list" of addresses, will more than likely obtain names from all sorts and descriptions of English readers who may not be at all interested in the particular thing advertised. Or, in case a C.O.D. bait is held out, as was formerly done by certain shoe and clothing (khaki shirt) dealers from America, boys in school would pen in a C.O.D. order when they had no funds whatever. Many C.O.D. packages were, in consequence, held up and re-

turned, causing the Post Office considerable annoyance. The C.O.D. system as from the United States was finally abolished, for this and other reasons.

But to one advertising an article of universal interest, this tendency of the uninitiated advertiser makes for success. We tried several methods of reaching the people, but finally de-

especially designed for the purpose. Altogether, exclusive of the letters and the Gospels, we sent out to this list 10,000 pieces of material. We have only been advertising consistently for a matter of about two years, so do not look for many results just yet in the form of sales or developed inquiries; yet, during the year we sold on mail order approxi-



MAIN COL-
LEGE HALL.
PHILIPPINE
UNIVERSITY

A symbol of the fine educational work introduced and being pushed since the Philippine Islands came under the charge of the United States of America.

cided upon this one (direct advertising) as the most suitable to our purposes; and we feel the money so expended has been well worth while. The campaign last year consisted in an advertisement in one English weekly magazine. This periodical has a circulation of 19,000. An eighth-inch "ad," run for six months, but altered in form occasionally to avoid monotony, brought us over 3,000 inquiries. As each inquiry involved a request for the Gospel of John, we circulated that number of Gospels by that means, and in addition developed a large mailing list for our personally directed letter and follow-ups, including propaganda material

imately 500 copies of Bibles or Testaments, and sent out on special request over 1,000 catalogs.

This is all from a small "ad" in one magazine. There are a dozen widely circulated English magazines here, some reaching quite distinct groups, to which advertising could be directly pointed with, perhaps, even greater results in each case.

The inquiries, received and multiplied by wider advertising and developed by a more extended follow-up plan, are certain to result in increased complete Bible circulation, and from that to result in souls renewed by the life and teachings of Jesus Christ.

The Massachusetts Bible Society

THE *Christian Advocate* of June 25, 1925, contains the following statement regarding the important work of the Massachusetts Bible Society. Readers of the RECORD should rejoice in the large success of this society.

The Massachusetts Bible Society really dates from Plymouth Rock, for the Mayflower, with all its cargo of furniture and passenger list of 100 per cent. Americans, brought over many Bibles, and the Pilgrim Fathers tried to live by and up to the Book, as they saw the light. But the organization germ was not as busy in the seventeenth century as in the nineteenth and twentieth. Even at that, Massachusetts had its Bible Society going as early as July, 1810, only a few months after Philadelphia—foremost in so many works of the spirit—had started the pioneer society in America, and only six years after the British and Foreign Bible Society, the mother of all, had been formed in London. The American Bible

Society dates from 1816. The Massachusetts Society has had 115 years of vigorous life, never more so than under the leadership of the present secretary, the Rev. George H. Spencer, of New England Conference. It keeps fourteen colporteurs in the field, selling and giving the Scriptures to "new Americans," and to some not so new. The foreign-born—Italians, Portuguese, Finnish and their children—are especially eager for the Bible in English. But volumes in forty-eight languages have been called for and circulated within the year in what is still named New "England." Every graduate of the Massachusetts Nautical School receives for his sea chest a Bible with his name stamped on the cover. The state's dependent children receive New Testaments, King James or Douay, according to their faith. Doctor Spencer and radio station WNAC have put the Scriptures "on the air" for a ten-minute daily period. In all, the society distributed 217,959 Bibles and parts of Bibles last year. The society has a fine home on Bosworth Street, in Boston, where visitors are welcome. The president is Judge Robert F. Raymond, one of the best-known Methodist laymen in New England.

A Distinguished Citizen

SELDOM, if ever, has such tribute been paid by the great city of Chicago as was given to Victor F. Lawson, founder and editor of the *Chicago Daily News*, in connection with his death in August. Nor was the tribute confined to the city of Chicago. The Vice-President of the United States, and others nationally distinguished, attended the funeral, and high tributes were paid to him by the press of the United States and by individuals, including the President of the United States. It was not his achievements, great as they were, which called forth such general praise and honor, so much as his life and character. His distribution of the large wealth he had acquired by his own efforts and honorable career is a reminder of the distribution of his wealth by the banker John S. Kennedy, of New York, over a decade ago. The larger part went to benevolences, practically all of them in some way actively associated with Protestant Christian effort.

Mention of these facts is particularly appropriate in these pages, not because the American Bible Society was one of those to be remembered in his will, but because the Bible figured so powerfully in his character, and was a real factor in his life. Mr. Lawson was one of the many young men, of whom Henry Drummond was perhaps the most notable, who were led into Christian life by that great servant of God, Dwight L. Moody, and who have enriched the world, and been a powerful influence for good on others, by their characters and service. And we are told that it was through Mr. Moody that the Bible became such a factor in Mr. Lawson's life. It was from his Bible, with many passages bearing his own marks and comments, the papers tell us, that Dr. Ozora S. Davis, long time personal friend of Mr. Lawson, conducted the funeral service. He read, with biographical comments, the ninety-first Psalm, the forty-first chapter of Isaiah, the seventh chapter of St. Matthew, and the fourth chapter of the first book of Esdras, in the Apocrypha, which bore the special marks of Mr. Lawson. Our country is fortunate and rich indeed in having such citizens.

THE *Watchman Examiner* of September 10 prints in full the address of Mrs. Henry W. Peabody on the "Bible and Women," which appeared in our March, 1924, RECORD, and was delivered at the Washington Foreign Missions Conference.

BIBLE SOCIETY RECORD

EDITORSThe Secretaries

NEW YORK, OCTOBER, 1925

AMERICAN BIBLE SOCIETY
Bible House, Astor Place, New York

THE American Bible Society was instituted in 1816 with the sole object of encouraging wider circulation of the Holy Scriptures, without note or comment.

Its program is world-wide and includes the translation of the Scriptures into the languages and common dialects of the people; the publication of the Scriptures in styles suitable and convenient, and at the lowest possible cost; the distribution of the Scriptures throughout the world at cost or free, as a missionary program.

Membership in the Society consists of three classes, each with its special privileges:

1. Annual Members are constituted by an annual subscription of \$5.00.
 2. Life Members are constituted by a subscription of \$50.00 at one time.
 3. Life Directors are constituted by a subscription of \$150.00 in one or two payments.
- Handsome engraved certificates are presented to Life Directors and Life Members.

The Society is supported by the gifts of its members and friends and by the contributions of Christian Churches with which the Society has official or semi-official relations.

Full information about the privileges of Membership will be sent on application.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of—

If real estate is given, for the last three words above, "the sum of," substitute the words "the following property, to wit."

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for ten cents.
2. Send the money by Bank check or draft.
3. Send it by an Express Company's money order.
4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to Gilbert Darlington, Treasurer, Bible House, Astor Place, New York.

PUBLICATION DEPARTMENT CASH STATEMENT

BIBLES BONDS

Where Bibles are unknown bonds are of little value. Bonds are working for their holders today because for centuries the Bible has been working for bonds.

Safety of investments is rare in proportion as Bibles are rare. **Safety** is one of the essentials for all careful investors. American Bible Society Annuity Bonds are safer than safes.

An attractive income from bonds is what most people desire. American Bible Society Annuity Bonds pay as high as 9%.

Convenience in handling investments is desired by many investors. Nothing more convenient can be secured than American Bible Society Annuity Bonds.

Freedom from anxiety about returns is a feature of these bonds. There can be no decrease in their value, and returns are as regular as the seasons.

Make Bonds work for Bibles by securing an Annuity Bond from the American Bible Society.

AMERICAN BIBLE SOCIETY

BIBLE HOUSE, ASTOR PLACE
NEW YORK CITY

SEND THIS COUPON NOW!

American Bible Society
Bible House, Astor Place, New York.

Gentlemen: Please send me without obligation on my part your booklet No. 62A entitled "Bibles and Bonds."

Name.....

Address.....